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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 32. BOSTON, SATURDAY, AUGUST 9, 1834. WHOLE NO. 677.

MISCELLANEOUS.

PROFESSOR PALFREY'S SERMONS.

We gave recently a brief notice of this excellent volume of Sermons—and a short extract from the one on "Domestic Unity." A late number of the National Gazette of Philadelphia speaking of the notice of these sermons says, "We have ourselves been highly gratified and edified by these Sermons, and rejoice, for the sake of the country, that they are thus collected, and presented in so elegant a page. They relate to what most affects the temporal and eternal well being of our species, —practical morality in the social and domestic relations from which our duties are to be educed and our real happiness springs. All the main relations and conditions are embraced in Mr Palfrey's survey of duties, and treated with sedate judgment, tender philanthropy, and the most liberal Christian spirit.

"These are ethical discourses of a Christian Philosopher, teaching particularly and separately the Young and the Aged, the Afflicted and the Sick, the Poor and the Rich, what they owe in sentiment and conduct to themselves and those with whom they are connected by ties of consanguinity or affinity and the mutual dependences of private life. Such men as Mr Palfrey and Dr Channing render an important service to society when they allow the addresses of this design and vein, which they prepare for their pulpits, to be given to the world, so that the same lessons and considerations, exciting as they do, salutary reflection and resolve, may be possessed and enjoyed by any family or individual, as well of future times, as contemporary. We would not undervalue doctrinal sermons, discussing special tenets in the divisions of Christianity; such discussions may seem expedient or indispensable, occasionally, according to the characters, circumstances and requirements of congregations; and the publication of them may be proper or necessary; yet in point of diffusive and transmissible utility, we cannot but view as greatly superior that description of religious discourses which go directly and surely home to the business and bosom of every intelligent person."

Our readers will be gratified and instructed by the following extracts from the sermon on the "duties of the rich." The text is 1 Timothy vi. 17. "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches."

DUTIES OF THE RICH.

The first idea, which is suggested by the charge to the rich, not to be made high minded by their trust in uncertain riches, is of the arrogant spirit which their condition is apt to engender.

If a man is born to a great estate, unless under the control of singularly judicious friends, he is commonly from his infant years the object of obsequious attentions, which give him an altogether undue importance in his own view. If his wealth has been of his own acquiring, he is led to value himself on the capacity and conduct which have been thus manifested; and if it has come to him by some happy accident, then he is tempted to assume a double portion of what he conceives to be the deportment of the condition he has reached, that he may keep the more out of people's thoughts the condition from which he rose. Elsewhere, the pride of riches is rebuked by the more confident and stately pride of hereditary rank; and the man who would be purse proud, if there were nothing in his way, is made to feel that the distinction, on the ground of which he would claim consideration, is a distinction of very secondary order. But among us, such is the nature of our institutions, the pride of wealth meets no competition but in the pride of office, which, though riches are, as our text affirms, uncertain, is of yet more uncertain continuance than they.

It is not to be denied, that abstractly the possession of wealth may reasonably be regarded with satisfaction. It is in the possession of a power to command for one's self many conveniences and advantages, and to diffuse extensive benefits. It is to be owned that the deference which in various ways the rich are in the habit of receiving, and the power with which they are conscious of being invested, and the security of which they are prone to be deceived into assuring themselves,—if they are seen to be somewhat elevated thereby above a modest self estimate, recommend them to a degree of allowance on the part of others, on the ground of their temptations being peculiar. But this is favor, not right; and the excuses which may be charitably made for them, they ought resolutely to refuse to make for themselves. Besides, it is on the other hand reasonably to be expected, that their superior advantages should be used to teach them a nicer sense of duty, and a better estimate of things, and forbid them to fall into such an error. Error, I say; for what is that independence on which they would venture to presume? Rightly viewed, is not the dependence at least, between them and the poor, mutual,—if the obligation be not discerned to be so? "It is a mistake," says a wise author, "to suppose that the rich man maintains his servants, tradesmen, tenants and laborers. The truth is, they maintain him. It is their industry which supplies his table, furnishes his wardrobe, builds his houses, adorns his equipage, provides his amusements." And suppose that the independence in question, while it lasts, were real, instead of wholly imaginary, would it be safe to put such an insolent trust in what is proverbially of so uncertain continuance, that, not even waiting to be withdrawn by force or guile, it is apt to take to itself wings and fly away,—would it be safe, I say, to place such an offensive trust in what is so uncertain, as to provoke, by anticipation, the vindictive visitations of those, among whom we may soon be numbered, however our inferiors now,—and to deserve like measure to what we have meted, from them who shall then be raised above us? How vain this demand for undue respect from inferiors! How surely does it defeat itself! How well known is it, that the deference which any of us receive, is for the most part what we do not claim! If instead of consulting our own happiness as much as theirs, by condescending to men of low estate, we permit ourselves to say or do to them what is overbearing or contemptuous; or dispense ourselves from rendering attentions for which they look; or even make an ostentatious display of our superiority, which is painful to them; how reasonably may we except that they will take care to wound our pride, in some such way as to cause its idle gratification to have been dearly bought! If instead of securing that good will of dependents, which from the rich man is the cheap purchase of a little gentleness and regard for their feelings and convenience, they be treated with sternness or indignity, it will be owing to their forbearance, if his comfort, which in endless ways is in their power, do not largely pay the forfeit. If prosperity, to which we have been raised, make us insensible to the wants or feelings of such as we may esteem beneath us, then there is vastly more cause why we should be ashamed of our inhumanity, the effect of wealth itself. If it have tempted us to break ties of early friendship, or to attempt to keep out of sight ties of honest consanguinity, then we are scarcely worth remonstrating with, but instead of pride, we have occasion for something lowlier than humility. And in heavy addition to the retributions of this life, themselves sufficiently serious, what retribution have we cause to look for, at his hands, who hath instructed us in lowliness of mind each to esteem other better than himself?

GOLDEN MEAN IN RELIGION.

A few years since certain censures were passed on the Christian Observer; the following is from a reply by the late Lord Teignmouth, President of the British and Foreign Bible Society. It is valuable not only as a testimony in favor of rational piety, but as a rebuke of the wild fanaticism recently prevalent among us. Coming as it does from a gentleman of undoubted religious character and sustaining the first rank in society, it must carry weight with the very class of people whom it is designed to influence. The Christian example of Lord Teignmouth for a long series of years, places him above all suspicion of laxity of principle or want of piety. He speaks therefore with an authority which few will think to resist.

The chief charge urged is, that you are thought in some quarters to exhibit a defective view of the Gospel, in consequence of your observing what I and many others deem '*the golden mean* in religion." But that medium is not that which it is supposed to be by worldly men. It is not that which they dignify with the name of moderation; a term of great use in concealing ignorance, lukewarmness, regard to temporal interest and the fear of man. I speak of an enlightened moderation: a moderation which is the consequence of having surveyed the rocks and quicksands on the right hand and on the left: a moderation which is resolute and steady; not employed at the commencement merely of an undertaking, as the most convenient means of accomplishing some violent and concealed end, but arising out of principles well settled in the heart. I mean also a moderation which is compatible with the most fervent zeal; with zeal, however, at once for sober truth, for sound evangelical doctrine, and for universal righteousness.

"I have heard in some quarters, Mr Editor, that you are a concealed Calvinist; and that the middle line pursued by you, of affirming that pious men, whether Calvinists or Arminians, may be true sons of the church, is chosen merely through craft; this being conceived by you to be the best mode of gradually spreading those violently Calvinistic principles which it is the main object both of you and your party finally to introduce into the church."

"But the complaint against you which I have heard in another quarter, is, that you are unfaithful to the truth because you are *not* a Calvinist; that you are an Arminian in disguise; and that to bring in Arminianism, if it be not the object, is at least the tendency of your work. Such is the kind of recompense often reaped by those who endeavor to calm the minds of men on controverted points; and I hope, therefore, that you are prepared to expect this fruit of your pious endeavors to promote the peace of the church.

"These, however, are not the only points in which your moderation is complained of. True religion, to borrow an expression from the Christian Observer, is at once too moral for the enthusiast, and too spiritual for the moralist; too gentle, as well as charitable for the violent; too fervent and too animated for the lukewarm; and it is also too general to be relished by the little parties and sects which severally contend for their petty peculiarities.

"I hope, sir, that no desire of popularity, no eagerness to extend the sale of your work, no ambition to be deemed pre-eminent in any branch of religious truth, no unworthy compliance with popular taste, will ever tempt you to depart from that sobriety of doctrine by which you have hitherto been distinguished; or to neglect the cultivation of those plain parts of religion, which, though they may give little fame, effect no small good. To suppose a zeal for what are called by some the higher doctrines of the Gospel, to be an indication of the attainment of the higher eminences in religion, is a sentiment which I am persuaded is erroneous. Many of those Christians who in their earlier days were eager to ascend those heights, have, in the ripeness of their christian experience, become more moderate. It is our early presumption, it is the scantiness of our christian experience, which often causes us to think that we see far into the deep things of God. May not those lines of the poet be true even in religion:

"Here shallow draughts intoxicate the brain,
But drinking deeply sobers us again."

THE TEMPERANCE CAUSE.

Dr Edwards' report gives the following encouraging facts relative to the progress of the temperance reformation during the year ending May 1834.

1. More than 200,000 members have been added to Temperance Societies during the past year.

2. More than 7000 Temperance Societies formed.

3. Present whole number of members in this country, 1,250,000.

4. More than 3000 distilleries have been stopped.

5. More than 7000 merchants have ceased to sell ardent spirits.

6. More than 8000 drunkards have abandoned the use of all that intoxicate.

7. In one place, having a population of 3000, more than thirty have been reformed. If the same proportion were carried on through the United States, 130,000 drunkards would be reclaimed.

8. More than 1000 vessels are navigated without ardent spirits.

9. In England, Ireland, and Scotland, the cause continues to advance although the friends in that country meet with some peculiar difficulties.

10. *Sweden.* Numerous temperance associations have been formed, a periodical is published once in two weeks. The Crown Prince has presided at a temperance meeting. An able Swedish writer has published a volume of 216 pp. 8vo. in which he states that in a population of about three millions, they have 180,000 distilleries, and consume annually, 60,104,570 *banns*, (45,078,427 gallons) of distilled liquor; at an expense of 62,177,636 Rix dollars. "This quantity and his value," says the writer, "passes annually down Swedish throats, as a drink, of which the first physicians and physiologists of all countries declare that it contains not a single particle of nutricious substance."

11. *Russia.* A gentleman from Dorpot, the seat of the first university in Russia, in a letter lately received, expresses the deep interest which he and others feel in the preparation of temperance tracts in the Esthonian language. "Intemperance," he says, "is the great curse of all the people of the north."

12. *India.* A gentleman at *Madras* has written requesting to have sent all the temperance publications. Another from *Calcutta* gives a very interesting account of a temperance meeting in that city. In Ceylon, in Burmah, in [illegible] tion.

13. *Africa.* Dr Philip, from the Cape of Good Hope, writes, "The Governor and his lady and a few others at the head of society, and the Hottentots, agree in thinking that infant schools and temperance societies are most excellent things At our missionary stations we have found temperance societies to be what a person at one of your mission stations called them, John the *Baptist*—they prepare the way for the kingdom of God. Our missionaries have found them to be the most valuable auxiliaries in promoting the cause of God we ever had in Africa. We have temperance societies at each of our stations, and I believe there are very few of our people that do not conform to their rules. At the Katt River, a new settlement, we have 1400 members of temperance societies.

14. *New Holland.* Temperance societies have been formed, and the most correct views prevail. A publication from that country says, "That ardent spirit is a poison, not of a very inactive kind, we have abundant proof in this colony, where its use produces numerous diseases, and destroys the inhabitants of Hobart-town so rapidly, that they do not on an average, live more than 23 years; while the prisoners at Maquarrie, excluded from the use of spirits, live 36 years."

ANCIENT JERICO AND THE DEAD SEA.

The following notice of these places, celebrated in sacred history, will be contemplated with deep interest by the Christian reader. It is from Rev. M. Thompson's Journal, published in the Missionary Herald for last month.

Ride from Jerusalem to Jerico. April 16, 1833.

The "Holy Fire" was the closing ceremony of the great week, and very early this morning we left the convent of Archangel, passed down the Via Doloroso to the palace, where the guard was already in motion, and from there, without a moment's delay, with the white flag of the pilgrim in front, and the green of the prophet in the rear, we set forward. It was a merry hour apparently to every body. The whole population of the city, of either sex and every age, in their best, lined the zigzag path, along which the pilgrim host was to pass. With noise and pomp, such as Arabs only can effect, we passed out at St. Stephen's gate, wound our way down into the narrow vale of Jehosaphat, where *once* ran the little brook Cedron—over the south point of Olivet, and *by* the miserable remains of the city of Mary and Martha and Lazarus; and then prepared ourselves to *descend;* for you remember we must "*go down* to Jerico." And sure enough, *down, down* we did go, over almost perpendicular rocks for more than a mile, when the path became less precipitous. Still, however, following the dry channel of a brook, you go down for several miles farther, and seem as if descending into the very bowels of the earth. How admirably calculated for "robbers?" You are walled in by such lofty and perpendicular rocks, as render escape impossible, while you might be crushed to death by huge rocks rolled down from the mountains above. The danger is still so great, that strong guards were stationed at short distances on the summits, the whole of the way to the plain.

After leaving the brook which turns aside too far to the south, we ascended and descended naked hill for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree, is to be seen; and the only remains are those of a large khan, *said* to have been the inn to which the good Samaritan brought the wounded Jew. Not far from here, in a narrow defile, an English traveller was attacked, shot, and robbed, in 1820. As you approach the plain, the mountains wear a more doleful appearance; the ravines become more craven-like and frightful; and the narrow passes less and less passable. At length the weary pilgrim reaches the plain by a long, steep declivity, and doubtless expects to step immediately into the splendid city of Jerico. But alas! no city appears; and after a full hour's ride he pitches his tent, (if he have one) in a dry, sultry plain of sand, "sparsely sprinkled o'er" with burnt up grass. If he has no tent, a shrivelled thorn-bush is better than nothing, and if he cannot get that, let him do as we did, sit down under a broiling sun, and bear it as well as he can.

Finding the sun intolerably hot, we passed through the camp, and went on to the village, about a mile distant, and took shelter under some fig-trees which grew round the sheik's palace. This is a high, square, castle-like house, the only one of any size in the place, and tradition says that the little Zaccheus once dwelt in it. In the immediate vicinity, are scattered some forty or fifty of the most forlorn habitations that I have ever seen. Very few of them are higher than a man's head, and are little better than pens or sheds. They are all surrounded by a peculiar kind of fortification, made of a species of thorn-bush very abundant in the plain. It is cut and platted together, and neither horse nor man will venture to attack it; and hence it is the best that could be provided against the Bedouins, who always make their attack on horseback.

The Arabs of Jerico and the plain are one or two shades darker than the same class on the mountains, only a few miles distant. This is easily accounted for by the great difference in climate. We shivered in our cloaks on the mountain, and broiled in the shade on the plain.

Reflections on the plains of Jerico.

After looking about the village, and riding a [illegible] fountain, Ayne el Sultan, we returned to the camp about sunset, for protection. Having sung, "The voice of free grace," and "There is a land of pure delight," and united with brother N. in prayer, we wrapped our cloaks about us and prepared to sleep. But the scenes of the day, and the circumstances with which we were surrounded, were of too novel and exciting a character to allow of sleep. Canopied with all the gorgeous splendor of an oriental sky, I communed all night long with the brilliant lamps of heaven. To the east and to the west in parallel lines, ran the lofty mountains of Moab and of Valentine, like perpendicular walls reared up to heaven by the Creator himself; to guard this favored spot. At our feet flowed the Jordan, the most interesting river on the face of the earth; a little to the south, sleep in mysterious silence, the bitter waters of the Dead Sea; whilst underneath us, are the mouldering ruins of old Jerico, whose high walls fell prostrate at the blasts of Judah's priests. What an assemblage of interesting objects! How well calculated to awaken deep and solemn reflection! Here, the swellings of Jordan rolled back that Israel's chosen race might take possession of the promised land. Thus when "on Jordan's stormy banks we stand," if the ark of God be there, the dark waters, affrighted, shall flee away at the presence of Him who hath "the keys of death and of hell." Here, too, the smitten waters parted hither and thither, when the prophet of the Lord went over to be conveyed to the skies in a chariot of fire. We drink of the fountain which was sweetened by Elisha's cruise of salt. Here, also, our blessed Saviour was baptised, the heavens were opened, the spirit descended upon him in the form of a dove, and a voice from heaven said, "This is my beloved Son in whom I am well pleased."

THE DEAD SEA.

After the pilgrims had bathed (in the Jordan), we left them and turned down to the south, in company with three or four other English travellers and a guard from the governor, to visit the Dead Sea. We rode across plains of barren sand for an hour and a half, when we stood upon the banks of this memorable lake. Without any reference to what others have said, I can testify to the following facts. The water is perfectly clear and transparent. The taste is bitter, and salt far beyond that of the ocean. It acts upon the tongue and mouth like alum, and smarts in the eye like camphor, and produces a burning pricking sensation over the whole body. It stiffened the hair of the head much like pomatum. The water has a much greater specific gravity than the human body, and hence, no efforts would cause us to sink below the surface; and standing perpendicularly, you would not descend lower than the arms. Although there was evidence in the sands thrown upon the beach, that in great storms there were waves, yet there appeared to be some foundation for the reports of its immobility. Notwithstanding there was a considerable breeze the water lay perfectly *lifeless*, causing not the slightest plashing against the pebbles on the shore. The ancient historians say that large quantities of bitumen were gathered from the surface of this lake; and is it not quite possible, to say the least, that it formerly existed in such quantities as to spread over the whole face of the sea, and thus effectually prevent the wind from interrupting its death-like quietude? Modern travellers state that there is very little of this substance now to be found, and certainly we saw nothing like it. We saw no fish nor living animals in the water, though birds were flying over it in various directions unharmed. We all noticed an unnatural gloom hanging, not merely over the sea, but also over the whole plain below Jerico. This is mentioned also by ancient historians. It had the appearance of the Indian summer of the "valley." Like a vast funeral pall let down from heaven, it completely shuts out all prospect, at a short distance down the sea.

BIBLICAL.

EPISTLE TO THE GALATIANS.

In our last paper we gave some extracts from a manuscript translation and paraphrase of the New Testament. We now give by permission the following extract from the introductory remarks to the epistle of Paul to the Galatians in the same work.

Paul, as well as the other apostles, had imbibed liberal and correct views of the gospel. They perceived, that it was to take place of Judaism, that it was to be diffused in the Gentile world, and that the burdensome rights of Moses' law were to be abolished; as the doctrines of pardon and of eternal life, declared by Jesus the Messiah, were far more powerful in making men holy, virtuous and pious, than the externals of Judaism.

Such being the opinions then prevailing, and such the design of Paul in writing this epistle, we are not to wonder at his earnestness in defending the true doctrines of his master, and in contending for his christian liberty, as to the ritual of Moses. So much opposed was the apostle to the conduct and preaching of the Jewish teachers, who after his departure, required the Gentiles in Galatia to conform to the ceremonies of the law, that he considered they were preaching 'another gospel.' He was convinced that the gospel was intended to free them from the yoke of bondage, from outward rites and forms; and he would not have such a doctrine as that inculcated by these bigoted Jews, respecting circumcision, &c. enjoined or required to be believed as the true gospel. He therefore zealously and warmly condemns the Jewish teachers, as perverting the gospel, and as preaching what the true gospel did not require, when they insisted on the observance of the rites of Judaism. And yet certain theologians, in modern times, have pretended the apostle had reference to such as deny the trinity, total depravity, and particular election. He had no respect to these opinions whatever: and when he says that the Jewish teachers perverted the gospel, and preached another gospel than he had preached, and thus gave trouble and perplexity to the Gentile converts, he alluded solely to their enjoining a rigid observance of the peculiar ceremonies and rites of the Jewish religion. It is in vain, then, that any look into this epistle to find the doctrines of Calvin or his followers. The doctrines herein taught, are the same as Paul declared to the people at Antioch in Pisidia, as recorded in xiii. chapter of Acts.

The spirit of the apostle is worthy of imitation. Indeed, it is a direction to us to stand fast in our christian liberty, and not to be brought into bondage to any human system of tenets or forms; but to hold to the truth, as Jesus taught it, which is fully able to make us free from sin, as well as from the rudiments of the world, and to supply motives for holiness, piety and righteousness, till we come to perfection in our Divine Master and Lord.

DOCTRINAL.

[From the Christian Pioneer.]

CALVINISM—ITS DOCTRINES AND SPIRIT.

In three preceding numbers having spoken of the doctrines of Calvinism, and endeavored to hasten its downfall, by exhibiting its true form in all its own odious and revolting features, the writer proceeds, with the same view, to mention some historical facts illustrative of the spirit of the Genevese Reformer, and of that of his thoroughgoing disciples.

The Synod of Dort was called (by the Calvinist party) in the 16th century, with a view to the differences between the Calvinists and Arminians. Arminius himself, who had originated the doctrines that go under his name, was now alive, and defended his opinions with zeal but without asperity. His days, however, were shortened by the virulence of his Calvinistic opponents. The controversy chiefly raged in Holland, and the magistrates were inclined to compose the strife and to tolerate all parties. Against this the Calvinists remonstrated, and urged the civil power on to persecution. Nothing could appease them: the Arminians were the objects of their furious zeal—they termed them "Mamelukes," "devils," and "plagues," animating the magistrates to extirpate and destroy them, and crying out from the pulpit, "we must go through thick and thin (without fearing to stick in the mire) —we know what Elijah did to Baal's priests." They prevailed on the Prince of Orange to declare in their favor, to call the Synod of Dort, and to change the ministers of his government in favor of themselves. The consequence was, the Prince's former servants were dismissed; several of the most illustrious lay-

men of the Arminian party were imprisoned, among whom were Oldenbarnevelt and Grotius. Of these, the first was beheaded, and the latter condemned to perpetual imprisonment; and many of the Arminian clergy were suspended, or totally deposed. When the Synod had assembled, the Arminians were not allowed to say any thing in self-defence; and being ordered to quit the Assembly, as they refused implicit submission, they were condemned unheard; all the Arminian clergy were denounced, and deprived of their offices, and declared incapacitated either to teach or to preach. The condemned were then commanded by the state into banishment; and though they only begged a respite of the sentence for a few days, for the purpose of putting their affairs in order, and to provide themselves and their families with somewhat of the means of support in their banishment, they were hurried away next morning by four o'clock, as if they had been enemies to the religion and liberties of their country, or had committed some dreadful crime against the well-being of their countrymen.

In this conduct, it is to be regretted that the persecutors had too much countenance from their head. In respect of all his religious opponents, Calvin was actuated by a warm and violent haughtiness of temper, and that impatience of contradiction which arose from an over-jealous concern for his honor, or rather for his unrivalled supremacy. In Geneva he would not suffer those who differed from him to remain; and in the heat of controversy, being carried away by the impetuosity of his passions, he accused them of crimes from which they have been absolved by the impartial judgment of posterity. Among these victims of Calvin's unlimited power, we may mention Castalio, master of the public school at Geneva, a man not inferior to Calvin himself in learning and piety. But he had the misfortune to differ from him in judgment on the doctrines of predestination, election, and faith. This Calvin could not endure, and he therefore treated Castalio in so rude and cruel a manner as not even his warmest friends can attempt to justify. In some of his writings he calls him "blasphemer," "reviler," "malicious barking dog," "full of ignorance, bestiality, and impudence," an "impostor," a "base corrupter of the Sacred Writings," a "mocker of God," a "contemner of all religion," an "impudent fellow," "a filthy dog," "a knave," an "impious, lewd, crooked-minded vagabond." Not content with hard words, he caused him to be deprived of his office, reduced him to poverty, and had him banished from the city. A like fate happened to Jerom Bolsec, a French monk, who had been converted to the Reformed Church. A nobleman of Geneva, who endeavored to prevent his being ruined by the enmity and authority of Calvin, was made himself to suffer the force of his resentment; and to avoid his vengeance, was obliged to remove from Geneva, and passed the remainder of his days in a rural retreat.

Passing by other instances, we come to the treatment which the Unitarian Servetus suffered at the hands of Calvin. A work which Servetus published, entitled "The Restoration of Christianity," and which he sent in manuscript to Calvin, so enraged the persecutor, that he declared in a letter to two of his friends, that "if this heretic should ever fall into his hands, he would take care that he should lose his life." Servetus was imprisoned at Vienne in France, and likely to suffer for his opinions at the hands of the Catholics. Whilst in this danger Calvin bore his testimony against him, and endeavored to compass his death. Servetus, however, made his escape. He retired to Geneva, on his way to Italy; but he had fallen into hands equally cruel, and, alas! more effective. Calvin caused information to be made against him; on this he was apprehended, and brought to trial. The whole affair, according to Calvin's own statements, was carried on at his instance and advice. He procured his apprehension—he drew up the list of errors out of Servetus's books, for which he was condemned, and which he represented as blasphemous and full of profane reveries. During his trial he writes to his friends: "I hope at least they will condemn him to death, but not to the terrible one of being burned." Again, "since the papists, in order to vindicate their own superstitions cruelly shed innocent blood, it is a shame that Christian magistrates should have no courage at all in the defence of certain truth. However I will certify you of one thing, that the magistrate is rightly determined that he shall not escape that end which we wish him." And again, to the Church at Frankfort, "The author is put in jail by our magistrates; and I hope he will shortly suffer the punishment he deserves." After the death of Servetus, he published a book "in which," to use the words of the title, "it is proved that it is lawful to punish heretics, and that this wretch was justly executed in the city of Geneva." Thus, by the horrid principles of Calvin, was Servetus brought to his cruel fate. While in confinement, he was treated with the same rigor as if he had been detained in one of the prisons of the Inquisition. He was stripped of all means of procuring himself the conveniences and supplies which he wanted during his confinement. Urgently did he plead, as a stranger to the laws of the country, for legal advisers to arrange and conduct his defence. But even this was denied him. Under such a complication of evils was this virtuous, learned, and talented Christian condemned to the flames. He refused to belie his conscience by professing to retract his opinions, and therefore suffered the excruciating torments of being burned to death; and thus satiated the cruel malice of his enemies. The neighbouring Calvinistic Churches wrote to Calvin letters of commendation; and no one among them seemed moved either with a sense of justice or of pity.

I have now laid before you the doctrines and the practices of Calvinism. The first, as I have stated them, merit the unmeasured condemnation of every friend of man and every worshipper of God. The second are not unaccompanied, I grant, by some excellent features; but you will judge if the facts I have laid before you ought not to create in every bosom the wish that the day of genuine Calvinism may never return again.

Thus, according to the time, the occasion, and the little ability I possess, I have ventured something in vindication of the Divine character. In a more sacred office can no man be engaged. nor in an office of greater utility. The views I entertain of the Divine Being—that he is essentially benignant, and conducts all things by beneficent plans to beneficent issues—I would not part with for the riches of the world; and were I to pass at once from this study to the bed of death, amidst many errors to deplore, I should have one topic of solace and support—that I had lifted up my feeble voice to proclaim the benignity of the Universal Parent, and to discredit the gloomy and heart-rending doctrines of Calvin.

J. R. B.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

STUART'S TRANSLATION OF ROMANS.

A late number of the Eclectic Review contains remarks on Professor Stuart's translation of Romans. The Reviewer commends the work chiefly for its philological comments. No one can doubt, he says, that Paul is sometimes difficult to understand, for his parenthesistic, abrupt and explanatory mode of writing. But often he uses phrases merely exegetical, which are not duly perceived by the reader. Paul cannot be understood without keeping this in view.

But the reviewer considers the learned Professor mistaken in some of his comments, particularly in 8th v. chap. 1, where the clause "by or through (*dia*) Christ," is understood, by Mr Stuart, to mean on account of what Christ has done and suffered for us; that is, that what was done for the Romans to promote their faith, was done by the sufferings of Christ. But the reviewer supposes, (very justly, according to analogy and the common import of the preposition *dia*,) that the phrase, by or through Jesus Christ, simply qualifies the apostle's action of thanksgiving, and describes solely the medium of his grateful address. The reviewer says Mr Stewart does not suppose that the apostles were uniformly guided by a spirit of inspiration—and adds, "no serious writers do represent them as being constantly under its influence. The New Testament does not furnish any ground for attributing to the apostles such an exemption from mistake and error as might secure an unerring and faultless course, in their own personal views. Inspiration was given to an apostle to qualify him as the bearer of a divine message; but did not supersede nor render unnecessary the exercise of his own judgment in ordinary circumstances, or in his personal affairs."

The reviewer thinks Mr Stuart mistaken in uniting the 17th and 18th verses. We give below the translation and paraphrase of the first part of Romans, from a manuscript version referred to in the last Register.

Paul, a servant of the anointed Jesus,* called an apostle, and devoted to the gospel of God's grace, (which he promised by his prophets of old, relating to his Son, the inspired Jesus our Lord,† who was of the seed of David, but proved the messenger of God, by miracles and a holy spirit and his resurrection from the dead;‡ by whom I have received grace and the apostolic office to promote (extend) faith in him among the heathen; among whom are ye also the professors of the anointed Jesus:) to all who are in Rome, beloved of God, holy professors, grace and peace to you from God our Father, and Jesus our anointed Lord. And first, in the name of the inspired Jesus, I give thanks to God for you all, that your faith is celebrated through the whole empire. For God is my witness, whom I serve in the gospel of his Son, that I omit not to mention you in my prayers, making request, that, if it may be permitted me, I may at last, by the will of God, have a prosperous journey to you. For I desire to see you, who are in Rome, that I may impart to you some spiritual gifts, so that you may be confirmed in the faith: and that I may be comforted with you, by our mutual faith. I would not have you ignorant, that I have often intended to visit you, (though I have been hitherto prevented) that I might have some fruit among you, as well as among other Gentiles. For I feel myself bound to preach the gospel to the learned and to the unlearned, to the wise and to the unwise, to those in Rome, and to all others. For it is a divine wisdom and power, in promoting the salvation of those who believe it, both Jews and Gentiles. For it declares the righteousness which God requires,§ which is by faith in his promises; as it is written, "the just live by faith." It is of faith through the divine promises, that we hope for the favor of God and to live hereafter.‖ But the common course of providence shows the divine displeasure against all sin and impiety. For the moral character of God is made evident to the hearts and consciences of men; and though he is invisible, his divinity is made known by his works.

* Jesus, the anointed, inspired or holy one. *Christos* is not a proper name, but an epithet descriptive of office. See Acts ii 22, 36, and x. 38. John iii 34, vi. 71.

† The promises of God by the Jewish prophets, were of spiritual favors and blessings, to be dispensed by one specially inspired from God.

‡ Jesus is called the Son of God, because of his miraculous birth, uncommon inspiration and resurrection.

§ The righteousness required by the gospel is a personal, not an outward, ceremonial righteousness.

‖ The spiritual world and spiritual blessings, promised in the gospel, are disclosed to faith, and by faith. So it was in the time of Abraham and the other holy men of old. It was by faith, they beheld spiritual and eternal blessings. It is so under the gospel, though the gospel has revealed more, and given proofs more of the heavenly world.

FOR THE CHRISTIAN REGISTER.

MR. WARE'S SELECTIONS FROM PRIESTLEY.

This little volume perfectly accomplishes two objects, both of which, if we may judge from the preface, were intended by the compiler.

First, it is *an excellent work of practical religion*, suited to stand side by side with the Selections from Fenelon, and other companions of the Christian's retired moments. It is full of admirable sentiment, and lofty views of duty, and rich lessons of daily wisdom and enlightened piety. There is probably not to be found in the language so enlarged and beautiful a delineation of christian disinterestedness, as is contained in the discourse *on not living to ourselves*; and a more solemn and awakening view of the danger of evil habits and of religious delay, can hardly be conceived, than that which is given in the discourse on bad habits. Unfortunately the book has few attractions for those, who, in these fastidious days, are discontented, if they do not find a beautiful style;—but the serious reader, who is seeking self-improvement and growth in grace, will cherish it among his treasures.

But *second*,—the book is worth all regard as a monument to the memory of a good and much abused man. All candid men should be happy to own it and study it on this account. It vindicates the name and memory of Priestley from calumny, and shows him in the light of a hearty believer and devout follower of Jesus Christ. The memoir prefixed to the Selections, is of considerable length, and greatly helps the reader to understand and appreciate the character of the distinguished author.

We trust, that we have not in vain pointed out to our readers, these two claims of this little volume to their attention. We recommend it with great confidence, and some earnestness.

E. N. T.

FOR THE CHRISTIAN REGISTER.

BOOK AND PAMPHLET SOCIETY.

The annual meeting of this Society was held in the Vestry of Federal street church on Thursday evening July 31st. After the reading of the report for the past year, by which it appeared that the society had continued an active and efficient instrument in the dissemination of a pure, liberal, scriptural faith, and that the Depository had been enlarged by the addition of many new and valuable tracts and publications not before contained in it, the following gentlemen were chosen officers for the ensuing year.

President, J. B. FLINT, M. D.
Vice President, J. F. BLANCHARD, ESQ.
Directors, JOHN. B. RUSSELL, OLIVER LINCOLN, JOSIAH F. FLAGG, M. D.
Secretary, FRANCIS ALGER.
Treasurer, CHARLES BOWEN.

The following resolutions were then submitted to the meeting by Mr Alger—

Resolved, That a committee of five be appointed to obtain from some clergyman or lay member of this society, or of our denomination, a tract on the prophecies of the Old Testament and their fulfilment in the New, particularly relating to the advent, character, and person of our Saviour *Jesus Christ*; the whole to be comprised in as few pages as the nature of so great a subject will permit, and published and distributed at the expense of the society and under the direction of the committee.

Resolved, That the same committee be authorised to engage the services of some gentleman to deliver an address before this society, at such time and place during the present year as they may deem expedient, and at the close of the meeting to take up a collection in aid of the funds of the society.

Mr Alger, in a few remarks, stated the reason why he submitted the first of these resolutions to the consideration of the Society. He thought that a work on the subject of the prophecies, which should treat of it in a clear, scriptural, condensed manner, and yet, as far as might be, in so small a compass as to admit of general circulation, was much needed at the present time; that it would be acceptable to Sunday school teachers generally, and to all persons who had not the leisure to go through large and more elaborate works; and that it might be the means of confirming the faith of many nominal believers, and bringing over to the truth the skeptical and unbelieving in what in his judgment seemed one of the strongest internal evidences of the truth of our religion, and the infallibility of the Hebrew writers who had foretold the coming of Christ.

Not one of the tracts published by the Unitarian Association had treated of this subject, while almost every other department of the Christian faith had been ably defended in them. This he observed was to be explained by the fact that until very recently the demand for such a work has not been much felt, as no writer of learning and ability among us had until now advanced opinions so widely opposite to those held by the great body of believers of all denominations. All supposed that the Old Testament *had* given full intimations of a suffering, dying Saviour, and that they had been fulfilled in the person of Jesus of Nazareth. The subject is engaging the attention of many reflecting minds among us who are looking for something which will show the truth of the prophecies as applied to Christ, and prove at the same time that some of them have been unwarrantably misinterpreted by our Trinitarian brethren, in support of a doctrine which forms no part of the Bible; and that the views which, as Unitarians, we hold of Christ, were those of the Old Testament writers as well as the New. Such a work must do great good, and a portion of the funds of our society cannot be better appropriated than in the publication of it for gratuitous distribution by our members. I hope therefore, that the resolution will meet the acceptance of the meeting, and call forth remarks from some other gentlemen present. The importance of the second resolution is obvious to us all, and needs no remarks from me.

Mr C. Bowen objected to the resolution on the ground that the Society had never published any tracts at its own expense, but had always purchased them at a great discount either from the Unitarian Association or from private individuals. He thought that the tract might cost more than was expected and that the opinions of all of the members of the society, before we acted, should be had on the subject. He thought that a work of the kind was wanted, but objected in strong terms to the remarks that have been made abroad on the subject of an article in the Christian Examiner. He believed the article referred to was written with a sincere desire to advance the cause of Christianity; and that the scope and purpose of it had been misunderstood. Before we agreed to publish a tract he said he should like to know who was to write it, for he believed that a great difference of opinion existed on the subject among both clergymen and laymen.

Mr Pray rose to second the first resolution. He was not sure that this was the best mode; but he was sure that something was required to be done in reference to this important subject. An article had been published in a leading journal of our denomination, which had put forth sentiments and views on the subject of prophecy, which with all deference to their learned and pious author, he must consider unsound, untenable and dangerous. He believed they were the opinions of an individual, and not of the religious denomination to which we belong; and it became necessary, therefore, that as a body, we should do something to counteract their effect upon the public mind. He was unwilling to believe, for a moment, that any considerable portion of our body, whether learned or unlearned, concurred in the opinions of the article to which he had alluded. Those opinions, it seemed to him, if proved to be sound, were fatal to the truths of Christianity. Not that the evidence of prophecy was so essential to the support of Christianity; but because another principle was involved in the subject of vastly higher importance, viz., the inspiration and veracity of the Great Founder of our faith. His deliberate and unequivocal assertions are once and again—

[illegible] testify of *me*." "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in *all the Scriptures the things concerning himself*." Now, one of two things are true, either that our Saviour knew, or he did not know, what is here asserted. If he knew, we are bound to believe him, though some difficulties may attend the subject. If he did *not* know, then these assertions made by him, are not in accordance with truth, and consequently he has deceived us in an important respect. His character and religion are alike involved in the solution of this point. For myself, said Mr P., I have no doubt;—no doubt is believed to exist in the minds of those who compose the great body of the denomination; and the sooner therefore, that something is done to evince our belief, the better it will be for the cause of truth and of God. An able tract on this subject is called for by the circumstances of the times. It is called for by the skepticism which is abroad, and which it would do much to arrest. It is called for as an important branch of the evidences of our faith, with which the young should be made early and fully acquainted. It is called for, to dissipate any doubts which may have been excited, and to give proof to the public mind, that as a body of christians, we are deeply interested in the defence and truth of the great doctrines revealed to us by the founder of Christianity. He expressed therefore, a strong hope that the motion would prevail.

Mr B. Seaver was not opposed, he said, to the publication of a tract on this important subject; but he thought that there was no sufficient cause for the alarm which had been expressed and felt on this subject by some of his friends. The article had been assailed by the public press, but he was of the opinion that it had been done by persons who had motives to answer in writing as they did. He believed the object of the article had been misunderstood, but he entirely dissented from it, and for other reasons was willing that the resolution should be adopted.

Rev. Mr Whitman said that he was glad to see this subject brought forward. He believed that the wants of the public demanded something of this kind—and that a tract of the character contemplated in the resolution, at all times valuable, would be peculiarly acceptable at the present time. But as, owing to peculiar circumstances, all the members of the society were not present, he was willing that the subject should be postponed for further consideration—in order that every member of the society might have an opportunity for further thought and reflection before being called upon to act. But he was not willing that the subject should be dropped. His willingness that it should be postponed arose only from his conviction that the more we reflected upon the subject the more its importance would be felt.

The chairman, Dr Flagg, begged leave to remark, that in regard to the resolutions offered, he was decidedly in favor of their adoption. He was well aware that there were differences in the views of different Theologians on the subject of the prophecies in the Old Testament, which relate to the advent, character, ministry, and death of the Saviour, and with regard to the meaning which the Saviour himself and his apostles meant to convey to the people, when they quoted these prophetic passages of the Scriptures, or otherwise adverted to them in the course of their teachings. Yet he was of opinion that Unitarians were, with a very few exceptions, united in their reliance on the ancient Scripture prophecies as constituting a part of the strongest evidence of the truth of Christianity.

He felt sure, that at the present time, when so much was said and written to distract the minds of those who were inquiring after truth, a tract like that mentioned in the resolution would be of infinite service. Such a tract is wanted by many who have not the means or the opportunity to make the necessary examination of the subject for themselves, and even by many who have examined the Scriptures with all the aids they could procure, and have thereby obtained definite views of the truths which they contain; and he believed that if the tract should be prepared in the manner which we had reason to expect, there could be no doubt of its being highly acceptable to all who are interested in the subject.

He further observed, "that as it appeared by the Treasurer's report, that not half of the annual income of the Society had been used, its funds would be quite sufficient to meet the expense of such a publication as the tract proposed; and it could be used for no better purpose. He hoped the efforts of the society would be so much increased, that every dollar of its income would be annually expended in promoting the object for which it was formed.

Mr N. A. Barrett thought that the present was not the time or occasion to discuss the subject, as sufficient time had not been given for its consideration, and he hoped that the gentleman would withdraw the resolution for the present. The second resolution he highly approved. The mover not withdrawing the resolution, both were adopted.

On motion of Mr Pray it was voted that the General Secretary of the American Unitarian Association, Rev. Mr Whitman, have the liberty at all times to take from the Depository of the Society any number of tracts which his situation as a travelling missionary may enable him advantageously to dispose of.

Mr Whitman rose to thank the gentlemen for extending to him the privilege of which he should have frequent occasion in the course of his duties to avail himself. He said that he had already been indebted to the society for the liberty of taking from its depository. Before he was called to his present office, when engaged in ministerial and pastoral duties in a distant place he felt the want of tracts. he enjoyed opportunities of putting them into circulation not merely among the people of his charge but among those who resided far in the interior. At that time he connected himself with the society that he might take from their depository such books and pampelets as were adapted to his situation. He did supply himself and in this way, and for the assistance he then received he felt grateful. He had often indulged the wish that this society might become more known to those preachers of our faith who have gone out into distant places, that they might either connect themselves with the society so as to enjoy its privileges, or that its privileges might be extended to them upon their application to the proper authority.

He said still further, that since he had entered upon the [illegible] of his present office he had felt himself authorized [illegible]er conversation with one of the officers of the society to take books and pamphlets from the depository for the purpose of gratuitous distribution. He had on one occasion made a selection of such as he thought adapted to the wants of one of our feeble parishes. He had sent them out and he hoped they were now silently doing good. For this also he felt grateful. And now it became him to express his hearty thanks that with so much liberality the society had thrown open its depository to him. He would endeavor to use this privilege as not abusing it. He would endeavor so far as might be in his power to promote the universal and extended usefulness of the society.

There had one thought, said Mr Whitman, occurred to him as to the means of increasing the usefulness of the society which he would suggest to the gentlemen present. He presumed that [illegible] of those preachers who had gone out into the [illegible] tant places of our land would be glad to [illegible] that whenever they should visit this city might without difficulty procure a supply books and pamphlets. He presumed also that such a supply might be easily furnished. There are many who have duplicate copies of many valuable works. There are many who are themselves authors and have on hand a supply of their own writings. These individuals would, he doubted not, be glad to deposite the books which they themselves do not need in some place where those who do need them might obtain them. Should a gentleman from the South or West now visit the city for the purpose of making a collection of books and pamphlets there is no doubt but there are numbers who could without inconvenience to themselves aid in supplying his wants. But these sources of supply are scattered through the City, and it might be very difficult for him to make the collection. But if there could be a place of deposite where all who are able and willing may place such book and pamphlets as are calculated to promote truth and holiness, and where those from a distance may draw, he believed that a door of constantly increasing usefulness would be opened. He had thought much of the importance of this, and had thought too that this society was the proper body before which the suggestion should be made; that it would be more convenient for this society than for any other now in existence

to become the medium of communication between these too classes, those who have books and pamphlets which they can conveniently spare, and those who are hungering for the nourishment contained in these same books and pamphlets of which they are in want.

Mr Whitman concluded by offering the following Resolution—

Resolved, That the Secretary be instructed to give public invitation to all who may have in their possession books and pamphlets calculated to promote the spread of what we regard as truth and the advancement of holiness, which they can spare without inconvenience to themselves, to place them in the depository of this society, that so they may be spread abroad through the community, and may reach those who stand in need of, and would be improved by them.

CHRISTIAN REGISTER.

BOSTON, AUGUST 9, 1834.

This number of the Christian Register completes thirteen years since the establishment of the paper. It was commenced by the present proprietor in August 1821. It was begun with a small subscription list, and for several years struggled on with an inadequate though steadily increasing support. The paper in its original form was small. It has since been much enlarged,—first, in 1824; again in 1825; and also at the beginning of the current year,—adding in the whole more than one third to the original amount of matter furnished weekly, without any addition to the subscription price. These several enlargements were made to meet the taste and wants of the community, by furnishing a greater amount and variety of reading.

In regard to the editorial character of the paper, it does not become us to speak, as, for more than half the period above named, it has been under the immediate direction of the proprietor. During the remaining portion of time since its establishment, it has been conducted by gentlemen, who were well qualified to sustain its character, and who have labored for it with faithfulness. In judging of its adaptation at any given period, to the wants of the time, we must not form our opinions by a comparison of the earlier volumes with the present wants of the Unitarian community. It is believed that these volumes have been for the most part, well fitted to meet the wants of their own times, as they passed on. Of this, we may take the general approbation of the community from year to year, as sufficient evidence. Not that there have not been individuals, from the beginning, who have differed from the conductors in their views of what was best fitted to meet the wants of our religious community. There have been such, and we think we do not hazard much in saying there always will be such, let a publication attain as near to perfection as human efforts can carry it. Our minds are differently constituted; our knowledge of the state and wants of the community are various, according to the advantages we have had of intercourse with the different classes of society, and it is not strange that good men, differently situated, should differ as to the best means, so far as the press is concerned, of advancing the cause of truth and holiness. One wishes less and another more of doctrinal matter. One deprecates and another approves controversy. One wishes more articles of a high literary character, and another thinks that the place of such communications should be filled with religious articles, elementary, plain and popular.

With a knowledge of these circumstances, and impressed with the belief that in order to sustain one good religious paper, it must unite the patronage of the whole denomination, the conductors of the Register have endeavored to [illegible] such a variety of matter as shou[illegible]ood degree, meet the views and wants o[illegible]. This, it is believed, in regard to a large proportion of readers, has been attained. To attain it wholly, was impracticable in the nature of the case. From the varying tastes and views and religious attainments of different individuals variously situated, it was to have been expected that there would always be some, who, not finding the Register to meet their ideas of the perfection of a religious newspaper, would express their dissatisfaction. The individuals who have felt this dissatisfaction have an undoubted right to express it; but to represent this as a universal or general feeling, by publicly stating that there is a loud and universal call for a new paper of a similar character, we regard not merely as uncourteous but unjust.

Within a few weeks past a prospectus of a new paper, on the plan of the Register has been issued, and recently one number of the proposed paper [illegible] published as a specimen. Whether the [illegible]er will find sufficient encouragement to [illegible]d, is yet to be determined.

[illegible]t some of the friends of the Register have wis[illegible]d, and that all would have been pleased, to see the paper enlarged to the size of the papers of other denominations, there is no question. The proprietor, by enlarging the paper at three different times since its establishment, has given evidence of his desire not only to meet but to anticipate this want of the public, as fast and as far as the public should give evidence of such a want by their efforts to give the paper such an increased circulation, as would enable him to sustain the increased expense. Beyond this he has felt it unsafe to go. And at the present time, by the uncommon witholding of the payments due for the paper, (occasioned probably by the late scarcity of money,) he will find any further enlargement at present less convenient than formerly. Nevertheless, encouraged by many long tried friends, and well wishers to the success and good influence of the paper,—and to meet fully the wants of the present time, and remove all reasonable or plausible objection to the Register, the proprietor has resolved again to enlarge it.

Hereafter, therefore, (commencing with the next paper—being the commencement of the fourteenth year of the publication) the paper will be published on new type, and in an enlarged form, corresponding in size to the Christian Watchman and Boston Recorder.

That the proprietor may be able to devote his whole time to measures for extending the circulation of the paper, he has procured the services of a gentleman as Editor well known in this community for his talents and his classical and theological attainments, and well qualified for the duty in other respects from his experience as an editor of higher publications, as well as from ability to command assistance by his extensive acquaintance with educated men.

Now in consideration that the proprietor of the Register has laboured assiduously for a number of years,—and till recently with small remuneration and against many obstacles,—to give circulation to an approved Journal of our denomination; and has at all times manifested a readiness, as far as safety to the pecuniary concerns of the paper would admit, to meet the wishes of the community, both as regards the size of the paper, and the arrangements for its editorial management,—he ventures respectfully and earnestly to ask, of many long tried friends and supporters, and of the religious community generally, to be sustained in his efforts.

It is very manifest to all who are acquainted with the circulation of religious periodicals among our denomination for fifteen years past, that but one good and full-sized newspaper can be supported by them. It becomes then, a question of some seriousness and moment, whether the Register, which has labored long, and, as is generally admitted, faithfully in the cause,—shall be sustained, or—when but just beginning to gain remuneration for past struggles and losses,—shall be deserted, in favor of a new undertaking; or whether it is expedient, by dividing between two the support to be given to this kind of publications, to endanger the existence of both, and thus prejudice the interests of the cause they desire to serve. We ask no support for our publication which it may not be found to merit.

As no addition can safely be made to the subscription price on account of the enlargement, and as the proprietor will have to appropriate a large proportion of the present net income of the paper to meet its increased expenses, his reliance for support must be on its increased circulation.

For the long and steady encouragement of a large part of his present subscribers, and for the patronage of all, the proprietor tenders his sincere acknowledgments, and asks their continued good offices in giving an increased circulation to the paper, according to their judgment of its merits.

THE BIBLE CAUSE.

Last year the subscription for distributing the Bible in foreign countries, through the aid of the American Bible Society, was $30,000, nearly all of which was paid in before the last anniversary. We learn from the New York Observer that the managers of the society are endeavoring to raise twice as much this year for the same purpose. The managers, "have now a distributing agent in Mexico, another in South America, and will need to make increased appropriations for almost every mission station abroad. The Connecticut Bible Society, the Virginia Bible Society, and the Middle Tennessee Bible Society, have all pledged liberal assistance. With this encouragement the managers, at their meeting last week, made a new appropriation of $1,000 to France, $3,000 to China, $3,000 to Burmah, $3,000 to Bombay, $3,000 to the Sandwich Islands, and $2,000 to Ceylon."

Other sums will be appropriated from month to month, provided the auxiliary societies give encouragement for so doing. A liberal and continued devotedness to this cause is of the first importance, that children educated at the various mission schools may, on leaving, carry each a bible, in their own language to their friends. This seems important not only as a means of disseminating a knowledge of the Bible in heathen families, but also as an instrument of preserving the pupils from relapsing into heathenism.

The following resolutions have been adopted by the Young Men's Bible Society of Pittsburgh, Pa.

Resolved, That this society pledge itself to raise the sum of $300, by the first of October next, to be appropriated, under the direction of the American Bible Society, to the supply of Northern India.

Resolved, That the Board of Managers be earnestly requested to take measures speedily, for increasing the number of the *active* friends of Bible diffusion, especially among the young men of Pittsburgh and vicinity; and to this end, that they be instructed to call a general meeting of the Society, and all young men favorable to it, on the second Monday of October next; and also, that they procure a sermon to be preached on the Sabbath evening previous.

LADY HEWLEY'S CHARITY.—The case in law respecting this charity, appears by the last advices from England to have been under further consideration before the Lord Chancellor. The case was not concluded. At the last dates, June 30th, the Lord Chancellor observed that if the hearing should not be concluded on the following day, the case should be continued to November.

REV. MR MOTTE.—This gentleman, who has been absent from his people during the past eight months, on a tour in Europe for the benefit of his health, has returned. He came in the packet ship Hibernia, from Liverpool, to New York, and arrived in this city on Tuesday evening. We are pleased to learn that his health is greatly improved.

DEDICATION AND ORDINATION.—The house, recently erected by the Second Congregational Church and Society in Leicester, will be dedicated to the worship of the One Living and True God on the evening of Tuesday, the 12th inst. It is expected that Rev. Mr Walker of Charlestown, will preach on the occasion.

The Ordination of Mr Samuel May Jr. as Pastor of the Church and Society, will take place on the following day, the 13th inst. The sermon, it is expected, will be by Rev. Mr Greenwood of Boston.

Erratum. In the note on the translation of a part of John iii. given last week, 4th line, for "mind" read "wind."

GENERAL INTELLIGENCE.

Public Latin School.—In the year 1823, a sum of money, to the amount of $1050 was given to the city, the interest of which should be annually expended in prizes for the best performances in prose and poetry, in the Latin and Greek Languages, and in such rewards for excellence as might be thought best calculated to stimulate the pupils to exertion, and to keep alive a spirit of emulation and literary ardour through the various departments of the Public Latin School.

Prizes awarded July 31st, 1834.—For the best Latin Ode to Edward A. Washburn; do do Essay to Thomas W. Parsons, Jr.; do do English Essay to Nathan Hale, Jr.—Committee—Hon. Theodore Lyman, Jr.; Hon. Alexander H. Everett; Rev. Francis Parkman; Rev. George Ripley.

For the best Poetical Translation from Ovid to Edward E. Hale; do do Translation from Nepos to John A. Capen; do do do Viri Romae to James H. Gray. Committee—Samuel Greele, Esq: Rev. George W. Blagden; Rev. Chandler Robbins; Dr Ezra Palmer.

For the best Translations from Sallust, to Alexander C. Washburn and Jacob H. Bancroft. Committee—Messrs. George B Emerson and Henry McKean; Rev. Samuel Barrett and Dr Enoch Hale, Jr.

For the best specimens of Penmanship, to Cornelius M. Vinson and Francis L. Capen.

For *Iadustry* and *good conduct*, to Thomas R. Pynchon, John B. Lincoln, Charles S. Bradley, James H Gray, Cornelius M. Vinson, Edward E. Hale, Thomas Dawes, James M. Perkins, William E. Townsend, Charles M. Bowers, Alexander C. Washburn, George T. Blake, Moses W. Weld. Committee—Hon. Theodore Lyman, Jr., Samuel Greele, Esq., Rev. George Ripley, Dr Ezra Palmer.

Harvard University.—We understand, says the Daily Advertiser of the 1st instant, "that a meeting of the Board of Overseers of this Institution was held yesterday at the Council Chamber, and that a Report was submitted by the President of the University relative to the recent difficulties, which was referred to a committee consisting of Messrs. J. Q. Adams, Levi Lincoln, B. T. Pickman, A. H. Everett and Rev. Dr Codman.

The Weather continues remarkably warm, and our farmers are about completing the harvest of the most valuable crop of hay, probably, that was ever secured in this country. The quantity is very large, and, although the quality may not be quite so good as when the crop is smaller, yet it has been got in such excellent order as to make amends for any deficiency proceeding from that cause. Rye was good and was well harvested. The crop of Oats is also very fine, and thus far, has been got in good order. A few days more of good weather will complete the harvest of this crop. Potatoes look well, and promise to yield abundantly, if we have seasonable rains.—*Worcester Spy.*

Party Spirit.—Those who remember him cannot fail to recollect that the celebrated John Wilks was one of the ugliest men imaginable. Once upon a time, as Wilks was speaking from the Middlesex hustings, a supporter was so transported by his eloquence, as to exclaim—"What a beautiful man he is!" "Beautiful!" exclaimed a bystander, "why he squints confoundedly." "Not a bit more," rejoined the other, "than a gentleman ought to squint."

Commerce of New York.—We have obtained from Capt. Scofield, of the revenue barge office, some information in regard to the commerce of this port, which we are sure will be gratifying to our merchants, and indeed to all who desire the prosperity of New York. It will be seen from annexed statements, that during the first seven months of the present year, as compared with the corresponding period of 1833, the number of arrivals from foreign countries has increased from 1122 to 1218; of dry goods cargoes, from 108 to 189; and of passengers, from 23,316 to 34,625.

The *increase* of arrivals from foreign ports in the whole of 1833, as compared with those of 1832, was 115. The increase this year, thus far, (96 in seven months) is in the ratio of 164 4 7ths for the whole year.

Although the number of dry goods cargoes is 21 greater this year than last, reckoning to the 31st July inclusive, the amount of goods is undoubtedly less; the cargoes, on an average, having been lighter.

The number of passengers arrived here during the whole of 1833 was 41,752; being only 7127 more than have arrived during the first seven months of the present year. Should the number of passengers during the last five months of the present year bear the same proportion to those of the first seven as was the case in 1833, the number during the whole year will be 62,003; or 13,414 more than ever arrived in any one year before.—*N. Y. Jour. Com.*

Arrival of Polish Exiles.—The New York Evening Post of the 1st inst. says,—"In the Austrian Corvette Leipsic, which arrived at this port last evening, we understand sixteen Poles arrived, having chosen this country as their place of exile instead of Siberia, the only alternative allowed them. We trust that the sympathy exerted in favor of the former exiles is not exhausted, and that the unfortunate men who have lost their all in a noble struggle for freedom, will have no occasion to lament the choice they have made of our country, instead of Siberia as their place of exile.

Cholera in Montreal.—The Troy Daily Press gives the following extract of a letter from Montreal dated, July 28th.

We regret that as it respects the health of our city we cannot give you a very favorable account—we trust, however, that the sickness has reached its climax. The interments yesterday amounted to 66; to-day we heard of only 16 or 20. The extreme hot weather for the last three weeks past has probably been the cause, in a great measure, of sickness. The weather is now very fine, and comfortably cool. We would beg to observe, that although a number of our most respectable merchants have fallen victims, yet the cause can be traced in every case to high living or previous indisposition; the strictly temperate, and those who enjoyed good health, have thus far escaped.

The Montreal Herald of the 30th contains the following agreeable announcement:—

It is with extreme pleasure we are enabled to congratulate the public upon the improved health of our city, consequent upon the agreeable change which has taken place in the weather.

From England.—Liverpool papers of July 1st, have been received at New York by the Hibernia, and Paris dates to June 28th. The following Summary of the news we give from the Boston Daily Advertiser.

Parliament was to continue in session until the second week in August. We find no extracts from the English papers in those of New York, relating to political affairs in England. The Cork Chronicle gives an account of an affray at the races of Ballyhea, in Ireland, between two rival factions, the Coolens and the Lawlors which was attended with fatal consequences. The defeated party attempted to cross the river Cashon, and many were drowned by the sinking of the boats. A fatal accident occurred in the latter part of June, at the Union Mills near Oldham. A fire broke out in a building adjoining the cotton mill; and while the people were attempting to rescue a boy from the flames, which soon spread to the cotton mill, the wall fell, and buried fifteen persons beneath the ruins.

The result of the French election is ascertained to be highly favorable to the ministry. M. Lafitte was defeated in the arrondisement in Paris, which he had long represented. He is however elected in three other places. Arago and Dupont de l'Eure are also chosen. Of the conspicuous opposition members, Salverte, Taillandier, Bachela, Corcellus and Thiard, have lost their elections. The partizans of legitimacy have no longer any hope. M. de Chateaubriand, who was an unsuccessful candidate, has published a letter, in which he declares, that he should not have taken the oaths, had he been elected.

The Indicator of Bordeaux confirms the account of the defeat of the Spanish Carlists, near Pampeluna by the Queen's army of 5000 men, under Lorenzo and Linares. The enemy consisted of six batallions of Navarre and Zalava. Two regiments of the insurgents were entirely destroyed, and Quesada entered Pampeluna with the convoy under his charge. We find nothing of the slightest importance from Portugal. Admiral Napier had arrived in England.

Advices form Vienna state, that a plan for the arrangement of the affairs of Belgium had been submitted by the Congress to the Emperor of Russia. It is proposed to separate the question concerning Luxembourg from all the other points of controversy. The plan is said by no means to meet the views of Tallysand and Prince Palmerston.

Don Miguel, with a suite of 150 persons, had arrived at Genoa. He was expected to fix his permanent residence in St. Petersburgh or Berlin.

Don Carlos, of Spain, family, and suite, had left Portsmouth for Gloucester Lodge, Brompton, which had been hired for their residence. His other attendants, 160 persons, had gone to Hamburg.

Vesuvius is at this time exhibiting some very remarkable phenomena. On the 20th of May two new small craters were formed near the old one, from which issued stones and flame. Above a small cone, on the side which faces the Camaldules of Torre del Greco, an enormous fissure has been opened to the width of 300 feet, and the depth of 50 feet, around which are a greater number of smaller craters, from whence issues smoke, emitting a very disagreeable odour. On the 22d a violent shock of the mountain was the signal of an eruption of lava, which divided into two torrents, one taking its course towards Boscotressa, and the other towards Vetrana. From the 21st to the 24th an immense column of smoke rose half a mile high, in which the rays of the sun formed beautiful rainbows.

The British government has resolved to form a new settlement on the southern coast of Australia, near Spencer's Gulf, which contains a harbor, named Port Lincoln, of sufficient capacity to contain in its three coves all the navy of England. Captain Stuart, of the 39th regiment, reports that 3,000,000 acres of the richest land he ever saw approximates on St. Vincent's Gulf, and abuts on the Murray River, which is navigable for large craft for 1600 miles in an easterly direction; Kangaroo Island lies off the entrance of these two gulfs, and abounds in salt, fish, seals, kangaroos, and possesses a good soil. The whole lies in latitude from 34 to 36 S. and in longitude E. from 136 to 140. An interesting feature in this establishment is, that all the land is to be sold, and the produce is to be expended in the encouragement of agricultural families to emigrate. It is, according to the evidence of several officers who have examined it, a land of corn, wine and oil.

*** Having resolved to enlarge the Christian Register, after this number, we have concluded to commence a new volume, as the future size of the paper will render it inconvenient to bind the numbers with the past numbers of the current year.

If care is used by the binder, the past numbers of the current year, though larger, may be bound up with those of the last year.

MARRIAGES.

In this city, on Monday evening, by Rev. Mr Young, Mr William S. Dearborn to Miss Betsey M. Nute.

In this city, Mr Isaac A. Coolidge to Miss Cephila F. Bartlett.

In this city, by the Rev. Dr Lowell, Mr Alexander McGregor to Miss Sarah Wise, both of this city.

In Nantucket, Mr Valentine D. Holmes to Miss Lydia, daughter of Capt. Elihu Coffin.

In Charlestown, by the Rev. Mr Walker, Mr Thomas A. Delano to Miss Eliza Ann, daughter of H. Davidson, Esq.

In Cummington, Mr Cyrus Bryant, of Putnam County, Illinois, to Miss Julia Everett, of Cummington.

DEATHS.

In Grafton, on the 5th instant, Mrs Johnson, wife of Rev. Rufus Johnson, and daughter of the late Aaron Hill Esq. of this city.

In Northampton, Mr Jacob Miller, 72. He was a soldier of the revolution.

In Hadley, Mrs Elizabeth Warner, wife of Mr Elihu Warner, 68—an amiable, excellent woman.

In Lyttleton, Miss Lucy Maria, daughter of Dea. James Kimball, 22.

In Lynn, Mrs Mary Corlew, of Boston, 66.

In Salem, Mrs Martha, wife of Mr James Shirley, 22.

In Aponaganset, Mrs Lucy, widow of Mr Timothy Howland, 86.

In Washington City, after an illness of eight or ten days, Thomas Law, Esq. aged about 78 years.

In Hallowell, July 25, Mrs. Elisabeth Burton, wife of Joseph Burton Esq., and daughter of Gen. Jesse Robinson, of Waterville, 34. Mrs. B. had been an invalid for many years, a great part of which time, she had been confined to her bed. The unfailing patience in which she possessed her soul, and the calm, cheerful trust in her Father in Heaven, with which she bore her lonely and trying sickness, will not soon be forgotten among men, as we doubt not she has found they were a memorial before God.

BROOKLYN COLLEGIATE INSTITUTE FOR YOUNG LADIES.

THE customary Exercises of the Young Ladies of this Institute, were concluded this year, on the 31st of July. The Pupils acquitted themselves in a very satisfactory manner, before a numerous and fashionable Audience of Parents and Friends, in Grammar, Recitation, Geography, Rhetoric, General History, Arithmetic, Metronomy of Verse, History of America, Astronomy, Composition, Botany, Logic, Metaphysics, and Music; but above all by their amiable deportment and polished manners.

The Examination having continued a week, was concluded with an Address by the Principal; the Presentation of *nine* silver Medals, to those who were heads of their respective Classes; and 43 handsome Premiums, to those who had distinguished themselves by their extraordinary assiduity and amiable deportment. The usual Compliments being interchanged with each other they were addressed in a very feeling and eloquent style by the Rev. T. Hutoon of the State of Maine; and congratulated by him on the manner they had acquitted themselves in their respective studies, &c. and a few pertinent and judicious remarks relative to their future vocations as members of society, and as Christians, looking forward to a future state of eternal happiness.

The Scholastic and Collegiate Exercises will be again resumed on the first day of September.

Brooklyn, N. Y., Aug. 9. 4t

TEST OF THE CHRISTIAN CHARACTER.

REV. DR. EATON'S SERMON, on the "Test of the Christian Character" is for sale in this city by B. H. GREENE, No. 124 Washington St.

EMERSON'S THIRD PART of the North American Arithmetic. In answer to the numerous inquiries from Teacher's, relative to the progress made in this work, and the probable time of its publication, we remark, that the work will extend to about 275 pages, of which about 200 are now stereotyped, the work will probably be published by the first of September. RUSSELL ODIORNE & CO. July 26.

PERIODICALS.

LILLY, WAIT & CO 121 Washington street, are Agents for and continue to receive the following works;

North American Review, Quarterly,	$5,00	per year.
American Quarterly Review, -	$5,00	"
Tanner's Maps, to be completed in 15 Nos.; at $1, each.		
Cyclopedia of Practical Medicine, 50	cents a	Number.
Silliman's Journal of Science, -	$6,00	per year.
American Journal of Medical Sciences,	5,00	"
Medico Chirurgical Review, - -	5,00	"
Waldie's Select Circulating Library,	5,00	"
La Revue Francaise, monthly, -	5,00	"
La France Literataire, twice a month,	5,00	"
Annals of Education, - - -	3,00	"
New York Knickerbocker, - - -	5,00	"
American Portrait Gallery, - - -	6,00	"
Penny Magazine, - - - -	1,50	"
New England Magazine, - - -	5,00	"
Penny Cyclopedia, - - - - -	2,25	"
Lady's Book, - - - - - -	3,00	"
Library of Useful Knowledge, - -	3 50	"

together with all others published in this country or in Europe. august 2.

TRACTS OF THE A. U. A.

THIS day published No. 85 of the first series of the Tracts of the American Unitarian Association—"Excuses for the neglect of Benevolent Efforts considered," by Rev. Andrew P. Peabody. Also published a few weeks since, No. 84 of the same series. "The Ninth Report of the American Unitarian Association with the proceedings of the Annual Meeting."

Aug. 9.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen. Aug. 5.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 1 o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 25 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo; containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo. Containing Farmer on miracles, do. on demoniacs, do on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion. Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L'Enfant Nouveau Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 84, for July, 1834.

CONTENTS.

Art. I. Life of Schiller—The Life of Friedrich Schiller. Comprehending an Examination of his Works. From the London Edition.

II. The Philosophy of History—Cours d' Histoire Moderne, par M. Guizot, Professeur d' Histoire at la Faculte des Lettres de Paris.

III. Roman Literature—1. Bibliotheca Classica Latina sive Collectio Auctorum Classicorum Latinorum, cum Notis et Indicibus. 2 Family Classical Library, No. 47.

IV. Usury, and the Usury Laws—Report of a Committee of the General Court of Massachusetts upon the Petition of W. Tuckerman and Others for the Repeal of the Laws against Usury.

V. The Free Cities of Flanders—1. Histoire des Ducs de Bourgogne de la Maison de Valois. Par M. de Barante. 2. Histoire de la Flandre depuis le Comte Guide Dampierre jusqu' aux Ducs de Burgogne. Par Jules Van Praet. 3. Notice Historique sur la Ville de Gand. Par A Voisin.

VI. Life and Writings of Crabbe—Life and Poetical Works of the Reverend George Crabbe. In 8 volumes. Vol. I. Containing the Life of Crabbe. By his Son.

VII. Helen—Helen: a Tale by Maria Edgeworth.

VIII. Miss Peabody's Key to History—Key to History. Parts I., II., and III. By Elizabeth P. Peabody.

IX. Origin and Character of old Parties—1. History of the Hartford Convention, with a Review of the Policy of the United States' Government, which led to the War of 1812. By Theodore Dwight, Secretary of the Convention. 2. Familiar Letters on Public Characters and Public Events, from the Peace of 1783, to the Peace of 1815.

July 5.

EDINBURGH REVIEW, NO. CXIX.

THIS Day published By LILLY WAIT & CO. Edinburgh Review, No. CXIX.

CONTENTS.

Art. I. The Life of Lieutenant General Sir John Moore, K. B. By his brother, James Carrick Moore.

II. Fanaticism. By the Author of Natural History of Enthusiasm.

III. Lives of the most Eminent British Painters, Sculptors, and Architects. By Allan Cunningham.

IV. Journal of a West India Proprietor. By the late Matthew G. Lewis.

V. 1. Historical Researches into the Politics, Intercourse, and Trade of the Carthaginians, Ethiopians, and Egyptians. By A. H. L. Heeren, Professor of History in the University of Goettingen. Translated from the German. 2. Historical Researches into the Politics, Intercourse, and Trade of the Principal Nations of Antiquity. By A. H. L. Heeren, Professor of History in the University of Goettingen. Translated from the German Asiatic Nations.

VI. Pindar in English Verse. By the Rev. Henry Francis Cary, A. M.

VII. The Round Towers of Ireland; or the Mysteries of Freemasonry, of Sabaism, and of Buchism, for the first time unveiled. 'Prize Essay,' of the Royal Irish Academy, enlarged, and embellished with numerous Illustrations. By Henry O'Brien, Esq., A. B.

VIII. On the Connection of the Physical Sciences. By Mrs Somerville.

IX. Poems; chiefly Religious. By the Rev. H. F. Lyte, A. M.

X. 1. First Report by Messrs. Villiers and Bowring on the Commercial Relations between France and Great Britain. 1834. 2. Addresse de Negocians de Bordeaux aux Chambres Legislatives.

XI. Report made to his Majesty, by a Royal Commission of Enquiry into the State of the Universities of Scotland. (Ordered by the House of Commons to be printed, 7th October, 1831.)

XII. 1. Poor Laws in Ireland, considered in their probable effects upon the Capital, the Prosperity, and the Progressive Improvement of that Country. By Sir John Walsh. 2. Report of Evidence from the Select Committee on the State of the Poor in Ireland. Ordered by the House of Commons to be printed, 1830.)

July 26.

LIBERAL PREACHER FOR JUNE.

JUST published, at 134 Washington St. The Liberal Preacher for June 1834, containing a Sermon by Rev. Jonathan Farr—"Dorcas." august 2.

FOR Sale at this Office, a first rate Washington Press, Medium size.

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